AUGUST, 1946.

ॐ

1st August 1946.

Blessed Self,

The only basis of true and lasting unity of all humanity is the religion of the heart. Religion of the heart is the religion of love.

Men can be united only if they are free from jealousy, hatred and petty-mindedness.

Purify your heart first. Meet hatred with love, and malice with good-will.

Sivananda

Serve
Love
Meditate
Realise

Vol. VIII No. 8

ANNAS FIVE

# THE DIVINE LIFE

## AUGUST 1946

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# Durga Pooja–Navaratri Celebrations

The Navaratri celebrations will be conducted as usual on a very grand scale at the headquarters of the Divine Life Society, Sivanandashram, from 26th September to 5th October. Worship of Durga, Lakshmi, Saraswati will be conducted on the different days of celebrations with tasty decoration, grand illumination special Pooja, Chandipat, Stotras, special Sankirtans, Bhajan, Special Bhog and Arati commencing from 6 p. m. to 10 p. m daily. On the Vijayadasami day Nava Kannyakas will be fed and presented with cloths and Dakshina to propitiate and Devi.

All devotees are earnestly requested to observe the nine days with special worship to Devi, doing Japa and Anushtan and receive the blessings of Devi for their material and spiritual progress.

All voluntary donations for the successful conduct of the Navaratri celebrations will be thankfully accepted and acknowledged.

*Secretary.*

Vol. VIII No. 8 AUGUST 1946

THE Divine Life

# INTERNATIONAL ETHICS

*( Swami Sivananda )*

Just as there is Social Ethics for the society, there is International Ethics for the nations of the world for maintaining peace. Nations can prosper only if they stick to the principles of international morality. Had the nations adhered to the international moral principles there would not have been any war at all. Where there is Dharma there Peace and Prosperity reign.

International and inter-racial duty is the broadest aspect of Dharma. Each race and nation possess a heritage of its own, a heritage peculiar to itself. It also has its own cultural Genius evolved through the past centuries and inherited from its ancestors. The Dharma of each race and nation is to cherish, foster and develop this distinctive heritage and share the best points of it with the brother nations and races of the world. This does not mean a forcible thrusting and imposing one's civilisation upon another. It is to be a non-violent sharing. It must be inspired by love for one's own culture and a goodwill towards the rest of the world. Just as in a large family the different members attend to the different works to be done even so in the world family each group is to play successfully and faithfully the role allotted to it by the Divine Law. To neglect one's culture is therefore wrong. It is failure in the discharge of duty. To aggressively destroy and to stifle the culture of another smaller or weaker nation is a breach of international ethics. Disregard of one's inherited civilisation and the vile imitation of another is improper. This is totally unethical. At the same time to develop to a high degree your native genius but selfishly refuse to share its benefits with the rest of the world is also a sin. Nations should not trade on their culture nor seek to profit materially through its achievements. It is the moral duty of every nation to develop its own genius, to help others to develop their own likewise and also share its culture with others receiving at the same time that which is noble, worthy and good in the other. Such conduct on the part of each race and nation will contribute to universal harmony, progress and development. Then alone as children of the Mother Earth each people will be doing its respective duty. The human family will prosper gloriously.

Lust for power, dominion and self-aggrandisement over-powers the nations and makes them lose the power of understanding and the faculty of morality. Hence they break the ethical principles. They lose this sense of their unity and regard one another as foes.

The ethical laws which govern the relations of individuals to one another in society should also govern the relations of nations to one another. There is absolute necessity for the international morality. This dire need is keenly felt by the heads of nations after the great war. A World Federation should be established. Then alone the international morality can be put into practice. A well-organised World Federation can prevent war among nations and ensure peace in the world.

But such an organisation will function successfully only when its members are noble men with pure and lofty ideals. They should be imbued with the spirit of tolerance, co-operation and brotherhood. They must

set aside narrow racial spirit and have wide universal vision. If not the organisation will fail like the League of Nations after the Great War and the U. N. O. (United Nations Organisation) to-day.

The advance of science has removed time and space. Within a few hours you can reach London and New York now. Railways, Ships, Aeroplanes, Radio, Television have made the world one. The whole world is a closely-knit unity now. The countries and nations are now interdependent. Economic prosperity or depression of one country reacts on all other countries. If one nation suffers it brings sufferings on the other nations also, just as a diseased rheumatic knee-joint reacts on the mind and the other parts of the body also. A country or a nation cannot rise much in culture and civilization unless other countries or nations are also raised.

Though the whole world is brought into a sort of unity, yet there is no international ethical advancement. There is not much justice, love and fair treatment among the nations. The brotherhood of man is forgotten. The law of the survival of the fittest which applies to the animals in the forests rules the international relations. 'Might is right' those who possess more atomic bombs are the rulers of the world. They can get more privileges in trade or commerce. They can be in possession of vast dominions. They exploit the weak, hold them in subjection. This is the cause for war and moral degeneration.

Equal priviledges should be given to all nations. Every nation should have equal rights. Nothing should be the monopoly of a particular nation. No nation should have absolute sway or supremacy in anything. Sea, land air also must be the common property of all nations: just as the sunlight trees and water are the common property of all. All are children of God. Hence all are brothers.

Misunderstood and mispractised Nationalism, Imperialism, Captitalism and Militarism stand in the way of the growth of international morality. Humanism, humanitarianism and Vedantism should take the place of imperialism and militarism. Then alone there will be perpetual peace in the world. The Presidents and Dictators should come to India, study Vedanta and live in the spirit of Vedanta.

Vedanta and Vedantic Ethics should become compulsory for all students in all schools and colleges of the world. It must be properly understood and put into practice by all. This alone will contribute to peace, universal love, unity proper understanding, world-harmony and brotherhood of mankind. This alone will put an end to the manufacture of atomic bombs and machine guns.

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# MOST IMPORTANT SADHANA

( *Swami Sivananda* )

Man is a mixture of three ingredients, *viz* human element, brutal instinct and divine ray. He is endowed with finite intellect, perishable body, a little knowledge and a little power. This makes him distinctly human. Lust, anger, hatred belong to his brutal nature. The reflection of cosmic intelligence is at the back of his intellect. So he is an image of God. When the brutal instincts die, when this ignorance is rent asunder, when he is able to bear insult and injury, he becomes one with the divine.

A thirsting aspirant is one who practises self-denial. He always tries to feel that the body does not belong to him. If anyone beats him, cuts his hand or throat, he should keep quiet. He must not speak even a single harsh word to him because the body is not his. He starts his sadhana "I am not body. I am not the mind. Chidananda Rupa Sivoham."

One harsh or unkind word throws a man out of his balance. A little disrespect upsets him. He feels and feels for days together. How weak he has become despite his boasted intellect, high position in society, degrees and diplomas and titles?

Bear insult. Bear injury. This is the essence of all sadhana. This is the most important sadhana. If you succeed in this one sadhana, you can very easily enter the illimitable domain of eternal bliss. Nirvikalpa samadhi will come by itself. This is the most difficult sadhana; but it is easy for those who have burning Vairagya and yearning for liberation.

You must become a block of stone. Then only you will be established in this sadhana. Nothing can affect you. Abuses, ridicules, mockery, insults, persecutions, cannot have any influence on you.

Remember the instructions of Lord Jesus : "If any one gives you a slap on one cheek, show him the other cheek also. If any one takes your coat, give him your cap also." How sublime is this teaching. If you follow this you will have great spiritual strength and power of endurance. It will make you divine. It will transform the nature of the offender also at once.

Study the life of the Avanti Brahmin in Bhagawat (XI skanda). You will draw inspiration and strength. People spat at this Brahmin, threw faecal matter on him and yet he stood adamant. A Mohammedan spat on Saint Ekanath 108 times and yet the saint was not affected even a bit. All saints and prophets had this power of endurance. People pelted stones at Prophet Mahammed and threw the ovary of the camel on his head and yet he was cool and serene. The jews pierced thorns on the body of Lord Jesus. He was ill-treated in a variety of ways. He bore all these calmly and blessed the oppressors. He was nailed on the Cross and yet he said "O Lord! forgive these people. They do not know what they are doing." Read again and again the Sermon on the Monnt by Lord Jesus.

All aspirants will be tested by the Lord and a time will come for everybody to bear worst trials, adversities and persecutions. These trials will make them wonderfully strong. They must be ever prepared to bear all these trials and persecutions.

You will have to develop wonderful patience and endurance. You will have to kill your egoism, pride, deha-abhimana or false identification with the perishable body. Then only you can bear insult and injury.

Try at first to control the physical reactions and the feelings. Do not retort. Do not speak vulgar words. Do not revenge. Kill the vindictive spirit or attitude. Check the impulses of speech, thought and action. Gradually you will gain control.

Regular Japa, meditation, kirtan, prayer, enquiry, solitude, sat-sang, selfless service, mowna, asan, pranayama, will pave a long way in developing your will-power and give you immense strength to bear insult and injury.

Too much salt, too much chillies, too much tamarind, make you impulsive and cause anger. Hence give up those three things entirely or take a very very small quantity.

Speak a little. Speak always sweetly. Do not speak harsh or filthy words. Again and again discipline the organ of speech, keep quiet when another abuses you.

Enquire. An abuse is nothing. It is mere jugglery of words or Sadhana Jalam. He who abuses, wastes his energy and spoils his tongue and character.

Mind exaggerates things. Imagination troubles you; you simply imagine that Mr. X is trying to harm you. Really Mr. X is innocent. He is your friend and well-wisher. Mind does havoc through exaggeration and false imagination.

The mother-in-law falsely thinks that her daughter-in-law is ill-treating her. The daughter-in-law falsely imagines that her mother in-law is treating her very badly. So the quarrels are going on daily in every house. The manager falsely imagines that the proprietor is ill-treating him. The clerk falsely imagines that the Office Superintendent is not treating him properly and so bears ill will towards his superior. This is all Maya's jugglery. This is all trick of the mind. Beware, learn the ways of the mind and become wise. Learn to discriminate. Learn to do selfless service.

Do not make parties. Do not join parties. Be neutral. Remain alone. Keep company with saints and sages, saints and the Indweller within through prayer, Japa and meditation.

Bless the man that curses you. Pray for that man who tries to harm and persecute you. Serve that man who speaks ill of you. Love that man who wants to injure you. Embrace all. Serve all. Love all. Develop Atma Bhav, Narayana Bhav. The two currents of raga and dwesha will perish by themselves.

Give up respect and honour. Treat this as dung and poison. Treat disrespect, and dishonour as ornaments. Do not expect high seats and kind words. Do not sit on flowery cushion seats. Sit on the floor. Lord

Gauranga sat in the place where shoes were kept. Be humble and do those services which are considered as menial services in the eyes of the worldly-minded people, but which are really worship of the Lord and Yoga activities for the knower and the wise man. During Lord's supper, Lord Jesus tied the boot-lace and washed the feet of his disciples. Sri Krishna, the Lord of the three worlds washed the feet of guests and priests in the Rajasnya Yajna performed by Yudhistira. Remember those two incidents always. This will make you humble.

Daily watch your mind and feelings. Be on the alert. Develop patience little by little. Grow. Evolve. Expand. Become strong like the Avanti Brahman, Ekanath or Jesus and rest peacefully.

May Lord give you inner spiritual strength to bear insult and injury! May you become a Jivan Mukta!

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# VIVEKACHUDAMANI

*Sri Narayana*

*(Continued from page 151)*

**सहनं सर्वदुःखानामप्रतीकार पूर्वकम् ।**
**चिन्ताविलापरहितं सा तितिक्षा निगद्यते ॥**

24. The enduring of all pains, sorrows and afflictions without caring to redress them, at the same time to be free from worry or wailing (when undergoing suffering) is called Titiksha.

*Notes*:—**सहनं**: Enduring. **सर्वदुःखानां** Of all pains. **अप्रतीकारपूर्वकम्**: Without the idea of redress. **चिन्ताविलापरहितं**: Without worry or lamentation. **सा**: That. **तितिक्षा** Endurance. **निगद्यते**: Is called.

*Commentary*:—You must endure or put up with all pains and sorrows. You should not be afflicted by pain. You may be overcome by physical or mental afflictions. You must endure them all. You should not be anxious over it or lament for what cannot be helped. You must endure Prarabdha Karma. Such natural endurance without even caring to find a remedy is called Titiksha.

Some sadhaks do not cover themselves in winter even in cold regions like Gangotri and Badrinath. They stand in cold water for 12 hours and 12 hours in the sun. Some can do this Tapascharya. Their health permits them. They have strong constitution. But some sadhaks imbued with idea of false Vairagya give up clothing though they possess very weak health. This is a mistake. You should not have attachment to anything. You must be contented in all circumstances. You should not insist for particular things. This is bondage.

If you get a coarse gunny bag even to cover yourself you must be satisfied with it. Do not plan to get Kashmiri Lohi and Kambals.

If you have weak health take medicine and nutritious diet. If you suffer from cold in winter cover yourself with blankets and even take hot water bath. Do not spoil your health in the name of Tapascharya. This is a folly. You must find out your motives. If in the wearing of Kambals, taking nutritious food, etc., you aim at fattening the physical body, if you fall into easy going life, know that you are in the path towards downfall. You are slowly falling down from your heights of spirituality.

If sadhana and self-realisation is your end and goal of life, if you always bear in mind that self-realisation is the only thing worth pursuing after, the Lord will help you in all possible ways and render the path smooth and easy for you to tread.

**शास्त्रस्य गुरुवाक्यस्य सत्यबुध्यवधारणम् ।**
**सा श्रद्धा कथिता सद्भिर्यया वस्तूपलभ्यते ॥**

25. Understanding to be true, through wisdom, the words of the spiritual Guide and of the scriptures is said to be 'Sraddha' by the great ones. Attainment of the Reality is the result of Sraddha.

*Notes*: **शास्त्रस्य**: Of the scriptures. **गुरुवाक्यस्य**: Of the words of Guru. **सत्य बुध्यवधारणम्**: Understanding as true by wisdom. **सा**: That. **श्रद्धा**: Faith. **कथिता**: Is said to be. **सद्भि**: By the good ones. **यया**:

By which. **वस्तु** : The substance (Reality). **उपलभ्यते** : Is obtained or perceived.

*Commentary* : You must have the firm conviction that the words of the scriptures and of the spiritual guide are absolute truth. The faith should be unshakable. Even if well-learned scholars try to upset you, you should be firm. Thousands of people may oppose and contradict your views. But having once understood the real significance of the words of the preceptor and of the scriptures you must stand on a rock-firm base. Remain adamant in your faith. Do not allow your faith to be blown away by small miracles or jugglery of words.

You must be able to meet with all counter-arguments upsetting the Sastras and the teachings of the spiritual guide. That stickability to one's own definite views under all circumstances is real faith or Sraddha. "Sraddhavan Labhate Jnanam" says the Gita. Reference to such a faith is made in the 4th chapter of the Gita. A man of faith soon attains the great peace or the santi-pada, the Parama-Santi.

**सर्वदा स्थापनं बुद्धेः शुद्धे ब्रह्मणि सर्वदा ।**
**तत्समाधानमित्युक्तं न तु चित्तस्य लालनम् ॥**

26. Samadhana is the continuous-fixing of the intellect on the ever pure Brahman at all times and not the mere fondling of the mind.

*Notes* : **सर्वदा** : Always. **स्थापनं** : Fixing. **बुद्धेः** : Of the intellect. **शुद्धे** : Pure. **ब्रह्मणि** : In Brahman. **तत्** : That. **समाधानं** : One pointedness. **न** : Not. **तु** : Indeed. **चित्तस्य** : Of the chitta. **लालनम्** : Fondling.

*Commentary* : The word '**सर्वदा**' is repeated twice. This indicates that the fixing of the intellect in Brahman should be incessant and constant. It is not enough if once or twice a day for a few minutes you think of God. Your 'Chitta-Vritti' (flow of thoughts) should be diverted from sense-objects and applied to the ever Pure Brahman The mention of 'ever-pure Brahman' indicates that worldly enjoyments are not pure.

There may be a bit of pleasure in the objects of enjoyments outside. But there is Paramananda within you, which you will see when you turn your look inwards into the Atman. You enjoy the same Supreme bliss when you begin to see the same Paramatman outside also. To enjoy Supreme Bliss, either turn your gaze inward or try to see Atman outside instead of the diverse Visbayas (sense-objects).

Building castles in the air, idle curiosity, philosophical satisfaction, these are called fondling of the mind (chitta-lalana). These are not Samadhana or concentration. If you indulge in these you only waste your precious time.

**अहंकारादि देहान्तान् बन्धानज्ञानकल्पितान् ।**
**स्वस्वरूपावबोधेन मोक्तुमिच्छा मुमुक्षुता ॥**

27. Mumukshutwa is the desire for liberation or freedom arising out of the knowledge of one's own true self, being convinced that from Ahamkara down to the physical body all are bondages born of ignorance.

*Notes* : **अहङ्कारादि देहान्तान्** : Beginning with Ego and ending with the body. **बन्धान्** Bondages. **अज्ञानकल्पितान्** : Born of ignorance. **स्वस्वरूपावबोधेन** : By the knowledge of one's own real nature. **मोक्तुमिच्छा** : Desire for liberation. **मुमुक्षुता** : Mumukshutwa.

*Commentary* : By having a glimpse of the true Self as a result of the company of saints and sages you get a desire for liberation from the shackles of the bondage of Samsara. Ahamkara or the ego is the main cause of bondage. Then comes the mind and the Indriyas. Then lastly comes the physical body. By careful scrutiny and examination of the defects of the objects of the senses and Vishaya Sukha or contact with external objects you are convinced of the binding nature of the objects.

As a result of the knowledge of the true nature of the Self and of the transience of the sense-objects desire arises in you to be free from all sorts of bondages. This desire is called Mumukshutwa.

**मन्दमध्यमरूपापि वैराग्येण शमादिना ।**
**प्रसादेन गुरोः सेयं प्रवृद्धासूयते फलम् ॥**

28. Even though (Mumukshutwa) is dull or mediocre, through the grace of Guru, by dispassion, practice of Sama, etc., it is seen to fully develop and bear fruit.

*Notes*: मन्दश्च्यमरूपापि: Even though dull or mediocre. वैराग्येण: By dispassion. शमादिना: By sama etc. प्रसादेन: By grace. गुरो: Of Guru. सेयं: This. प्रवृद्धा: Developed. सूयते: bears. फलम्: Fruit or result.

*Commentary*: Even though your desire for liberation is very dull or of a mediocre type yet you need not lose heart on that account. Even if your Vairagya and virtues like Sama, dama may be very dull but if you are sincere, if your goal is God-realisation, by the Grace of Guru you will become an adept. Your Vairagya, Virtues, Mumukshutwa, etc. will soon develop. Do not postpone spiritual practices for tomorrow. Be up and doing. Guru's grace will take you to the blissful regions of Immortality, Joy and Peace.

This is the utterance of Sri Sankara, the world-renown philosopher, Jnani, Bhakta, saint and seer, and incarnation of Lord Siva. There is no necessity for you to doubt any more.

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# THE LIFE PERFECT

( *Swami Krishnananda* )

On the 20th of August is the Janm-ashtami. This day is one of the most sacred days of devout worship and joyous festivities in honour of the birth of Lord Krishna, the Perfect Avatara and the Ideal of the Superman of the East

The Immortal Life of Lord Krishna is the practical exhibition and illustration in daily life of the Great Yoga of Self-Realisation. It is the Perfection of every aspect of Being. It may be called the YOGA OF SYNTHESIS. It is a harmonious UNITY of all methods of approach to the Absolute Reality. It is embodied in the Divine Teachings of the Bhagavadgita. The Precious Life of Krishna was so perfectly led that it is told that even a slight movement of His body, or a laugh of His, or any action of His, meant a great change in some or the other part of the universe, either creating, preserving or destroying. No moment of His Life was ever lived without serving a lofty purpose, nay, every second of His Life was of paramount importance not only to a single body, but to the whole universe at large. "Krishna is God' says the Bhagavata, "manifested in His Absolute Fullness." God is so merciful He appears even to the physical eyes of the devotees. Ah! How compassionate is the Lord. Should we not love Him? Should we not follow His Teachings? Should we not take it as our life's only duty to learn and act according to His instructions?

O man! Read the Bhagavadgita everyday, and live in the Bhagavadgita everyday. Worship Bhagavan Krishna, the crystallised Satchidananda every day. You will then live and breathe in God every day. The Lord says in the Gita:

"To those men, who worship Me alone, thinking of no other, to those ever united with Me, I secure which they do not already possess, and preserve which they already possess. Come unto Me alone, I shall liberate thee from all sins."

What other thing in all the world is there greater than this?

Blessed Selves! Do continuous Japa of "Om Namo Bhagavate Vasudevaya" Mantra. Repeat daily the one hundred and eight Names of Bhagavan Krishna. Recite constantly the one thousand Names of Bhagavan Mahavishnu. Study the Bhagavadgita daily with practice and renunciation. Assimilate the Srimad-Bhagavata, the exposition of the culmination of Divine Love. Read daily the Life and Instructions of Krishna as recorded in the Mahabharata and Srimad-Bhagavata. Man! You will then know not what is misery; what is suffering. You will attain that Supreme State, from which there is no return to earthly wombs.

The Lord is everywhere. He is the existence of every being. He is enthroned in the heart of every creature here. Therefore one should not hate anybody, should not harm anybody. One should see the Lord in every being. One should not see the outer body. Look into the Essence, which is the Supreme Lord, who is the same in all, from a particle of dust to the largest mountain. Remember Him at all times, in every place and under all conditions of life. For, the attainment of God is the only meaning of life here. Life has no other meaning. Manu says in his Smriti:

"This body is not meant for enjoyment here. It is for abject suffering here and experience of Eternal Bliss afterwards."

Do not mistake the purpose of life to be something else. Every being is born only for the purpose of Self-Realisation, the attainment of the Infinite Peace! Therefore, pray to the Lord. He will liberate you all from bondage.

May the Blessings of Bhagavan Krishna be upon you all, children of the vast earth! May you learn to live from the Life of Lord Krishna and act up to His Teachings through the Bhagavadgita! Let there be no other desire in life than to attain the State of Absolute Experience here and now!

Glory, Glory to Bhagavan Krishna.

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# THE POWER OF POWERS

(*Sri Sridhar*)

A fundamental and striking difference between the man of the West and the Oriental is that the former seeks to obtain his wants from the external world, whereas the latter always relys upon the inner The occidental tries to get happiness from the outside sense universe. The man of the East withdraws his senses, dives within and tastes the bliss of his own Self. The scientist of the West harnesses nature, he tries to tap potency and power from matter; but the East counts as nothing the forces of this world when compared with the Supreme Sakti, the true inner power of Spirit or Atman. All power is in the Atman. The nature of Self is omnipotence. The Atman is possessed of Ananta Sakti. This power is first manifest as Sound from which proceeds the entire creation. All phenomena are evolved out of Sound. The Vedas embody in themselves this sound aspect of the Supreme. Each mantra in the Vedas is the storehouse of infinite power. Each mantra is a veritable mine of limitless Sakti. Upon this mantra Sakti does the true Hindu rely. This is the secret of his power. This is the source of his serenity and fortitude. Of all such mantras, the supreme and the most potent power of powers is the great Gayatri mantra.

The Gayatri mantra is the very life and soul of the Hindu. Even as the wisdom of the Gita is called the quintessence of all the lofty philosophy of the Upanishads, so too the Gayatri mantra is the very concentrated essence of the Power and Splendour that is the Vedas. Gayatri is therefore, Mahat Sakti. The unique importance of this mantra is seen in the fact that its repetition is enjoined upon three of the four Varnas of the Hindu Society and three of the four Ashramas as well. The Gayatri mantra is acceptable to all types of aspirants, for it is conceived as worship of Devi, worship of Lord Hari, worship of Aditya or sun, and also as pure Nirguna worship of Brahman too.

The Tejas of the Brahmachari lies in his Gayatri japa. The support and prosperity of the Grihasthi is again the Gayatri; strength and solace of the Vanaprasthi is again the Gayatri. Thus from the moment of the young student's Upanayanam (investiture with the sacred thread) upto the moment when he enters the glorious state of Sanyas, throughout his life the Gayatri mantra is the constant guide, friend, support and strength of the Hindu. To him the Gayatri mantra is everything. The Upadesha of Gayatri marks the beginning of the spiritual life of the Hindu. The Gayatri occupies first place in the four great things in the life of the Hindu *i. e.* Gayatri, Gita, Guru and Ganga.

So great is its importance that the japa of the Gayatri mantra is laid down as a compulsory daily sadhana in the life of every Hindu. No matter what his Kuladevata (family deity) might be, no matter what his Ishtadevata may be, yet the daily repetition of the Gayatri mantra and the offering of Arghya repeating the Gayatri is enjoined upon every Hindu. The glory of the Gayatri and its power is such that it is said that a single offering of water (Arghya) with japa of the Gayatri carries with it the spiritual power equalling the sumtotal of the Saktis of all the 32 crores of celestial beings or Devas. Dear reader! realise the wonderous potency of this glorious Gayatri. Realise clearly what a precious heritage you have in this mantra. Neglect not this Divine Sakti that the Rishis of yore have bequeathed. This is true Sakti before which electricity, radio activity, atomic force etc. appear as vulgar trifles. Start regular daily japa of Gayatri and feel for yourself the wondrous power that you derive therefrom. This is the real Power of powers. It will guard you from all dangers, give you infinite strength overcome all obstacles and take you to the very pinnacle of splendour, power, peace and bliss!

# GIST OF WESTERN PHILOSOPHY

*(Prof Nand Kishore, M.A., LL.B.)*

Platonic philosophy appears to be a good heresay of the crudest-points of Hinduism preached superficially by the illiterate itenerant monks. His psychology is discerning and saviours of truth perceived intuitively. "In sensation and opinion the soul is dependent on the body ; in so far as it beholds the pure world of ideas, it is pure reason. The bodily part is, therefore, an impediment to knowledge, from which the soul must free itself in order to behold truth in its purity. Judged from pragmatic standards, this is truth pure and simple, no matter by what means reached. Plato teaches that the soul has beheld truth before but has forgotten it. This world is a means to bring lost memory back. "All knowledge is reminiscence (anamnesis) and all learning is a re-awakening. Hence the soul must have existed before its union with a body (pre-existence)." The human soul itself, then, is partly "pure reason" "It enters a body, and there is added to it a mortal and irrational part, which fits it for existence in the sense world". The heart is the seat of the spirited part ; the nobler impulses of anger, ambition, love of power. The liver is the seat of desire ; the lower appetites or passion. "The presence of impulses and desires is a hindrance to the ethical supremacy of reason which reason itself must seek to overcome". But "How does the pure rational soul happen to unite with a body ? . . . . The pure rational soul....., once inhabited a star. But it became possessed with a desire for the world of sense and was enclosed in a material body as in a prison. In case it succeeds in overcoming the lower side of its nature, it will return to its stars, otherwise it will sink lower and lower, passing through the bodies of different animals. If the soul had resisted desire in its celestial life, it would have continued to occupy itself, in a transcendent existence, with the contemplation of ideas. As it is it is condemned to pass through a stage of purification." "Wherefore we ought to fly away from earth as quickly as we can, and to fly away is to become like God." "The release of the human soul from the body and the contemplation of the beautiful world of ideas that is the ultimate end of life." In the world, "the ideal, therefore is a well ordered soul one in which the higher functions rule the lower, one which exercises the virtues of wisdom, courage, self-control and justice. A life of reason i. e., a life of virtue is the highest good. Happiness attends such a life .....Pleasure, however, is not an end in itself,—it is not the highest factor in the life of the soul, but the lowest." The purpose of the state is to help mass realization. This means general welfare. Here again the Hindu aphorism एकोऽहं बहुस्यामि is echoed in the form of desire. The goal of Mukti is the same as that of life in the Celestial sphere. The method is again the same, self-control, yama, niyama etc. The state is also essentially "Rama Rajya". Glory to Plato. He was a saint, a seer and a prophet. He spoke the truth. If he had left a microscope to see the celestial star and a microscope to see the soul in the body and God in the world, science to-day, would not have bothered itself with bombs and balloons. But if scientific outlook is not going to be purely mechanical and idiotic, there are Gita and Yoga darshan, a discipline which will give intuition, the real microscope-and telescope for transcendental purposes. Plato's influence has endured. Wordsworth truly understood Plato and reaped benefits of intuition. But we read Plato and Wordsworth and never realize them in life The result is obvious. Plato's great disciple was aristotle, the tutor of Alexander.

Aristotle (384 to 322 B. C.) was a universal genius. He wrote one thousand books, now lost, on a large number of topics, logic, rhetorics, poetics, botany, zoology, phsychology, ethics, economics, politics and metaphysics. At the age of seventeen he entered Plato's Academy. He remained there for 20 years as student and teacher. After Plato's death (347 B. C.) he undertook travels. He opened his historic school, the Lyceum, where he gave instructions while walking. In 342 King Philip, the Great invited Aristotle to direct the education of his son Alexander, the Great. "Aristotle was a man of noble character, realizing in his personality the Greek ideal of measure and harmony taught in his system of ethics. His love of truth was strong, his judgement sober, impartial and acute. He was a master of dialectics, a lover of detail, a great reader, a close observer and a specialist. His literary style was like his thinking, sober, scientific, familiar, free from embellishment and flights of fancy, even dry." He was a pupil of independent mind

and reconstructed Plato's system after the principle of consistency and scientific method. Aristotle is the father of Modern Sciences.

It seems, the principle of continuity and scientific method were ingrained in the genius of Aristotle. The transition from the world of appearance to the world of Platonic reality was a great leap. There was, strictly speaking, no method that should satisfy Aristotle's mind. His eyes, therefore, never lifted up. But they ever sought to penetrate the world of phenomena in order to see reality underlying it. His attitude was objective. To this day it is his attitude that governs scientific research and investigation. He accepts, however the idealism and teleology of his master. The universe is a system of eternal and unchangeable ideas. "Ideas are not however, detached from the world we perceive, but part and parcel of it, immanent in it.....Our world of experience is this real world and not an untrustworthy appearance. Hence, it is the object for us to study and understand; and experience the basis and starting point of our knowledge, from which to rise to the science of ultimate principles——~—Philosophy embraces all reasoned knowledge" "The function of logic is to describe the method of reaching knowledge." This solution of the problem of method explains why Aristotle turned his eyes from heaven to earth and dragged knowledge from the heights of philosophical intuition to the level plain of matter-of-fact science. Aristotle is the founder of scientific logic. His greatest achievement in the field of logic is syllogistic reasoning which as an alternative to intuition is a dangerous expedient. Logic is the science of valid thinking. Valid thinking about anything is possible in terms of certain categories *viz.*, substance, quality, quantity, relation, space time, position, activity, passivity, etc. Substance is the basis of all other categories. What substance is, is a matter for science to investigate. It is matter; matter persists; every time a change is seen, it is a new form that fashions the matter. Forms are inherent in matter. Thus form and matter are the eternal principles of things. The acorn becomes the oak, the oak is inherent in the acorn. The oak is the realization of its potentiality. It is the form made manifest real and actual. Hence matter is the principle of possibility. Form is the principle of reality or actuality. Primary matter, *i. e.* formless matter is mere possibility. Form and matter have co-existed. Hence the universe is eternal. Forms are purposive forces. Change is motion. Things change for realizing their inherent forms. Thus form causes motion in matter. Motion is also eternal. But who has made motion an essential adjunct of form and matter? "There is an eternal unmoved first mover who is the final ground of all vital forces in nature." He must be an absolute spirit independent of matter.

This "first cause is absolutely perfect, and is the highest purpose or highest good of the world. God acts on the world, not by the moving of it, but as a beautiful picture or an ideal acts on the soul. All beings in the world, plants and animals, men desire the realization of their essence because of the highest good, or God; His existence is the cause of their desire. Hence God is the unifying principle of the world, the centre towards which all things strive, the principle which accounts for all order, beauty and life in the universe, God's activity consists in thought, in the contemplation of the essence of things, in the vision of beautiful forms. He is all actuality; every possibility is realized in Him. He has no impressions, no sensations, no appetites, no will in the sense of desire, no feelings in the sense of passions. He is pure intelligence. Our intellect is discursive, our knowledge piecemeal, moving along step by step; God's thinking is intuitive; He sees all things at once and sees them whole. He is free from pain and passion, and is supremely happy. He is everything that a philosopher longs to be."

Aristotle's ethics is the first comprehensive scientific theory of morals presented in the history of European thought. He teaches exalted altruism. "The virtuous man will act often in the interest of his friends and of his country, and if need be, will even die for them. He will surrender money, honour and all the goods for which the world contends, reserving only nobleness for himself, as he would rather enjoy an intense pleasure for a short time than a moderate pleasure long, and would rather live one year nobly than many years indifferently and would rather perform one noble and lofty action than many poor actions. This is true of one who lays down his life for another. He chooses great nobleness for his own" This is self-realization. It is the highest good for man. Virtue is willed activity; it is not merely unrealized motives and intentions.

The soul is not virtuous exclusively. It has an irrational as well as rational part; feelings, desires, appetites. A virtuous soul is a well ordered soul, one in which the right relation exists between reason, feeling and desire. The highest happiness is speculative activity which takes the form of contemplation. This man will enjoy in virtue of some divine element in him. The state must exist to help self-realization of individuals. Only such people are good citizens.

(To be continued)

# FORTITUDE

*(Swami Sivananda)*

Fortitude is Dhriti. Fortitude is mental power of endurance. It is firmness in meeting danger It is strength, power of resistance or passive negative aspects of attack.

The birth of a man is due to his mixed karmas, mixture of good and evil. Every man will have to meet dangers, calamities, adversities, catastrophes, want, pain, injury at some period of his life. He who is endowed with fortitude will bear them calmly with great presence of mind and tide over them with a smiling face.

Fortitude is a sweet mysterious spiritual mixture of courage, calmness, patience, presence of mind and endurance. It is a virtue born of sattwa. It gives great strength of mind to sadhaks, who tread the path of Truth and even to those who live in the world and tread the path of pravritti.

That sadhak who is not endowed with fortitude leaves his sadhana during times of peril, privation and sickness. He faints, creaks and loses heart. But fortitude of a man sustains him through all perils, calamities, privations and sickness. It was fortitude that sustained Lord Rama and Sita, Nala and Damayanti, Yudhishtira and his brothers during their life in the forest when they were in great distress. Sri Harishchandra, Jesus Christ, Rana Pratap, Abdul Ba'ba are examples of lessons who possessed immense fortitude.

Fortitude is a friend in need. It is a nursing mother. It is a mental tonic and panacea. It is a shield and an armour to protect one from hunger, thirst, heat, cold. It is an unfailing injection to instil inner strength during times of threatening collapse and heart failure. It is a potent weapon to combat against trying condititions of life and unfavourable circumstances.

The man of fortitude stands firm like the Himalayas during adversities. He keeps the balance of mind under all conditions of life. He is not shaken by heavy sorrows. Just as a rock on the sea-shore stands firm and is not affected by the dashing of waves, so also he stands firm even amidst storms and vicissitudes of this dire samsara.

Just as the man in the battlefield protects his nose, eyes and other parts through special contrivances from the disastrous effect of explosive bombs, so also the sadhak and the wise man protects himself from the explosive gases of worldly adversities through fortitude and comes out victorious.

But the timid, weak man with the dastardly spirit who lacks in fortitude, trembles in the hour of danger, shrinks, faints and falls down in utter shame. He sinks in despair. He is bewildered and confused. He does not know what to do. He is like the reed that is shaken even by the least puff of breeze. He loses presence of mind. Fear, faintheartedness, impotency overpower him. He hopelessly meets with failure and sorrow. He succumbs and yields during times of adversity and misfortunes.

Develop fortitude gradually and stand firm like that Yonder Meru or Himavan. Cultivate this virtue again and again patiently.

Fortitude shows power of character. Just as to a man of high office his authority is his strength, to a noble man his pedigree is his strength, to a great leader his status is his strength and to a wealthy man his money is his strength, even so to a man of character fortitude is his strength It is what sustains him. It denotes self confidence and self-reliance. Where there is fortitude there discouragement and passimism dare not approach.

Fortitude is therefore the only real lasting strength; for high office, birth' leadership, money all pass away. Character is lasting wealth, fortitude is a lasting power.

May you all attain success in worldly life and God-realisation through fortitude!

# A BEGGAR WHO WAS MADE MILLIONIARE

*(Swami Sivananda)*

The discussion in the front verandah of Krishna Sastri's little house was lively and loud. Sankaran, a youthful neighbour, a recent B. Com. was denying heatedly that God can do anything whatsoever and that there was no limit to His Omnipotence. He called it absurd Man himself was master of earth. Krishna Sastriji was trying to convince him that there was nothing impossible to Him.

A fair and handsome man, clad in the ochre robes of the Sanyasin, a strange light of calmness and serenity radiating from his countenance was passing down the roadway. He heard the loud discussion in progress. He paused in his strides and approached the debating assembly. The moment he drew near a hush fell upon the debaters and all eyes turned upon the strange sanyasin. "I could not help" he said "hearing your remarks of a little while ago. Never for a moment doubt God's Omnipotence. He can do anything that he chooses to do. There is nothing impossible to Him: Listen. I shall illustrate this truth to you by relating a true incident."

In the little kabadwala quarter of the flourishing city of Tirujpur is a small unostentatious yet neat looking temple of Lord Ganesha. Years ago a Sant and mystic lived in the temple structure and used to worship the idol of Ganesh daily. The diety was reputed to be a great "Satya" and believed to grant the prayers of sincere devotees. Near the doorway of the Ganesh temple, there invariably sat a blind beggar of the locality, named "Chandusurdas." He was a quiet man, poor fellow and eked out a precarious livelihood with the little doles he got from the devotees visiting the temple. He was very miserable and at times was obliged to go without food for a day or two. Daily he used to pour out his heart in earnest prayer to Lord Ganesh.

To that locality, there came regularly upon business-visits a certain rich stock-broker, Seth Murari Lal. He had amassed immense wealth, through means fair as well as foul. He had also lost heavily through betting, horse-racing and gambling too. He was never satisfied with small transactions or little money. The great sanctity and mysterious power of Lord Ganesh of the little temple, the Sethji had heard from many. Hence every time he visited that locality, the Seth used to stop his car, alight and make a formal Pradakshina of of the santum santorum. In return for his Pradakshina, the Sethji desired a modest tenfold increase of his bank, roll.

One evening he was returning from the neighbouring town after fixing up an important contract. It was late in the night. The Seth got down hurriedly before the Ganesh temple to do his Pradakshina. But he heard strange voices from within the temple and stopped to listen. A highly emotional devotee, Gajanan Dass, was sitting before the Lord's image sunk in deep trance. Murari Lall had seen Gajanan Dass in this condition once or twice previously. He also knew that whatever Gajanan Dass uttered while in trance state invariably come to pass with perfect accuracy. The devotee himself was totally unconscious of what he spoke. Now he was talking. The Sethji listened intently. It seemed a conversation between two hidden voices. The first was a divine feminine tone. "My son," it said "do something for this poor beggar at thy door. This miserable "Surdas" is praying night and day for thy grace Do not be heedless to him any longer." A second voice now replied "As the Mother of the Universe and the consort of Maheswar commands tomorrow before the stroke of twelve midday I shall make this beggar the master of a lakh of rupees. His days of poverty and misery will end for ever and he shall be put beyond all wants. Else my name is not Ganesh" "This is a promise, my son?" "Yes, I have given my word." Gajanan Dass lapsed into silence. His trance began to pass off.

The Seth stopped to listen no more. He forgot to do his usual Pradakshina too. He was fired with excitement. His crooked brain had conceived of a crafty plan to swindle the unknowing Chandu "Sur Das" of the promised lakh. He did not return to his mansion that night but dozed in the car itself He could hardly wait for the dawn. The morning brought "Sur Das" to his wanted place by the temple door. Hardly had he seated himself than the Sethji hurried over to him and greeted him. The Seth was trying to make his voice casual and unconcerned. The beggar was surprised at the unusual "Namaste Bhagatji." "Look here," the Sethji continued, "Would

you like to get a hundred rupees?" Poor Surdas nodded eagerly. "Then my good man the Rs. 100 which I have decided to give away in charity, to-day, will go to you. I have a small request As a remembrance of our meeting I shall take for myself whatever you get as your daily collections into your bowl to-day. Your receipt before midday will be mine. Surdas agreed at once. He was readily willing to part with his insignificant daily pittance in return for a hundred rupees. Little did he dream of his wealth that was to come to him that day nor was he aware of the wicked scheme of the Seth to cheat him of his good fortune with a paltry sum of a hundred.

The Seth took his seat in the inner court of the temple and commenced watching the beggar's bowl. Time passed. The day advanced. An occasional copper or two and a few pice was all that fell into the bowl The beggar did not mind anything for he was to get a veritable fortune of Rs. 100 that day. But the Seth began to fume. Midday was fast drawing nigh. Dark thoughts arose in his mind. Was the temple Diety about to cheat him? What! Was Murari Lall going to be thus trifled with? God or no God, he Murari Lall was going to have his lakh by hook or crook. It was 1.-30 A. M. The Seth's temper got the better of him. He was getting deeply chagrined. He rose up and quickly entered the inner sanctum. He was wrathful. Approaching the sacred Image he brandished his clenched fist before its face. He swore at it, calling it "Liar" "Deceiver" "Boaster." There stood the idol in front of him as impassive as ever, the same inscrutable expression upon its dark smooth, stony face. The money-mad Seth lost his temper and with a shout of anger delivered one hard blow upon the elephant trunk of Ganesh. Lo! the next moment, a truly awesome thing happened. As soon as the clenched fist of the Seth struck the rounded trunk of the God, the serpentine curve of the trunk suddenly straightened out with a lightening movement and wound itself tightly round the man's arm. The Seth's hand became imprisoned in the vice-like-grip. He was seized by terror. He struggled to free himself. He desperately tried to wrench his hand free. The more he tugged, the tighter the grip grew. He was pulled nearer to the Idol. The Image caught hold of his hands with its four hands and the trunk now encircled itself round his throat. A voice now spoke and said "Murarilall! If you want to save your life send thy driver to thy house and immediately get one lakh of rupees. The money must be in that beggar's bowl by 12 O' clock. Quick. Hurry up, lest the midday be past. He should get it before midday. I always keep my promise. My word is never in vain." The mention of giving away the lakh staggered the wretched Seth. He now began to plead hard with the Diety. He had no intention of parting with his dear money. But the grip on the neck tightened. The bones of his hands felt as though crushed. He began to pant. In a hoarse voice he called out to the driver. After five minutes of calling, the driver appeared from the lane outside. The Seth whispered to him to come closer. Then in urgent tones he urged the servant to hurry home at once and instruct his cashier Ramniklal to come to the temple with Rs. 100,000 "Say it is a matter of life and Death," the terrified Seth added. The driver hurried away. Within half an hour's time he returned with a trembling cashier, clutching a money bag with the required amount. By this time the Seth was in the very throes of terror and agony. He gasped out, "Give that lakh of rupees to the man sitting at the door. Take him home and hand the amount to his wife. Do it with the neighbours as witnesses. Hurry up; do it at once!"

The cashier was dumb struck. But the urgency of the Seth was unmistakable. He did as was directed and hurried back to the temple. When the money was being handed over to the wife of Chandu "Surdas", the coils of the trunk around the neck of Murarilal loosened and his hands were freed. He sank to the floor at the feet of the sacred image.

Thinking that the master was overtaken by some strange illness, the driver lifted him and took him to the waiting car and drove away home. Thus did the Lord bring to pass His Will and turned the blind beggar into a millioniare."

The strange sadhu paused at the end of the even stranger narrative. "And" he added "I can vouch for the truth of this occurrence. I am Murarilal, the Seth." The group of listerners gasped. The monk walked away and disappeared before they could recover from their astonishment."

"Know O man, There is nothing impossible for the Supreme Lord. He is Omnipotent. He can make and unmake things in the twinkling of an eye. Know this and be humble. Nothing is of any avail before His Divine Will. To deny it is sheerest folly. Rather choose to atone thyself to the Divine Will, conform to it. Then you will find blessedness and Bliss blossom forth in this very life."

# WAVELETS OF BLISS

## DESIRE.

O desire!
I know your origin,
You orginate from ignorance,
I shall destroy ignorance,
You will then be rooted out.

I am awakened.
I am on the alert,
I practice meditation,
I have dispassion.
And discrimination,
Leave me, O desire.

O desire! You are the parent of craving,
Of sorrow and toil,
You are without judgment,
You are a fool,
You burn like fire,
You cannot be satisfied,
You have no contentment,
You throw me in grief,
I shall not live with you.

I know your ways well,
I have no attachment,
I no longer think of you,
I practise renunciation,
I am calm and peaceful,
You have no place in me.

Good bye! desire,
Good bye cupidity,
Good bye craving
Good bye miserliness,
I now rest in Brahman,
I am ever blissful.

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## O HIDDEN BLISS.

O Hidden Love, Supreme!
Thou art enthroned in my heart,
Love and Bliss are one.
Prem becomes Ananda.

O Hidden Bliss! O Guptananda!
I have found thee now,
Do not hide Thyself any more,
Give up Thy play of 'Hide and seek'.

O Hidden Life, everlasting!
Thou canst not conceal Thyself any longer,
I have broken the shell of forms,
I have firmly grasped the Immortal Kernel.

O Wise silence, hidden Wisdom!
The goal of the Seers,
O Hidden sage! O old man!
We are one now!!

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## CUP OF BLISS.

Sorrow touches me not,
Pain affects me not,
All joy, all bliss I am.
Eternal satisfaction I am.

The silvery moon, the brilliant sun
Are my eyes.
The rivers are my veins,
The stars, the mountains,
The herbs, trees and plants,
The Vedas and the Devas,
Are my expression, my breath.

My exhalation is this universe,
My inhalation is dissolution,
The world is my body,
All bodies are mine.
All hands, ears, eyes are mine,
The fire is my mouth,
The wind is my breath.

Energy, time proceed from me,
All beings throb in me,
All hearts pulsate in me,
Causation I am,
In all quarters I am,
Quarters are my garment.

All time is now
All distance here,
I fill all space,
Where can I move?
No space to move.
Infinite I am,
Unconditioned I am,
Bhuma I am,
Bhumananda Swaroopoham.

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# DRINKING AND DRUGS

*(Swami Sivananda)*

The sense of Right and wrong, the faculty of discrimination and the will power to make a deliberate choice of the good instead of the bad, these are the components of practical ethical life. To keep these faculties alert and unimpaired is a moral duty of every individual. Habits that blunt, weaken or destroy these faculties are a menace to ethical culture. However trivial these habits may appear outwardly, in the long run they tend to do incalculable harm to man. He who indulges in such habits perpetrates serious transgression of ethical law.

Drinking ranks as the first of such soul-killing habits It completely destroys the moral faculties of man, kills all lofty ambitions and aspirations and the higher nobler instincts in man Man's nature becomes coarse and he sinks to a low level of extreme degradation So widespread has this practice become that it is regarded as a social accomplishment and a fashionable desideratum Whisky, Champaign, brandy, gin, and wines of various sorts have become like ordinary drink like water and milk. In every social gathering such drinking has come to be accepted as a routine matter. Ladies too have acquired this baneful habit. In some modern families father and son, mother and daughter, all sit and drink at the same table. Slowly the habit grows and makes them inveterate drunkards. Thousands of crimes and murders are committed under the influence of drink. Where drinking is present there vices are rampant. It is a dangerous enemy of the ethical life of mankind. It is an onerous responsibility and a duty of the individual, the leaders of community, religious heads, and the government to strive vigorously and banish this evil from the face of the land.

An equally widespread evil, a counterpart to drink, is the vicious habit of taking drugs like opium, Bhang, Charas, hemp, ganja. Like toddy shops, these too are sold at licensed shops to drug addicts. This evil is widespread in Northern India. It kills all initiative. The finer emotions and sentiments in man perish through the slow poisoning by these drugs. It fuddles the brain, destroys a clarity of thought and judgment and makes man a prey to vague fancies and hallucination. The addict becomes subject to neurosis and lapses into a world of phantasy, incapable of facing the realities of life. These intoxicants produce abnormal excitement, perversion and moral corruption. Even persons of good family, culture and refinement, with great talent and abilities become maniacs and total wrecks when caught by drug addiction. To some extent, habitual smoking also deadens one's moral faculties. But their harm is not fully realised because their working is slow, cumulative and insiduous. So entirely devoid of shame the drug-addict becomes that when the craving overwhelms him he even falls at the feet of the supplier and cringes. He even sells the ornaments from his wife's person to procure the drug. He loses all sense of honour.

When the spectre of such vices stalk the fair land of Bharata-varsha, how can there be ethical advancement ? How can ethical life and culture prosper at all ? A moral army to combat these enemies is the only hope of overcoming these deep rooted vices. May all people, young and old, be inspired to form a band to fight these evils which are destroyers of ethical life !

## SPIRITUAL CALENDAR.

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| Sept. | 7th Ekadasi | Oct. | 5th Vijayadasami |
| „ | 8th Sri Swami Sivananda's Birthday ; Pradosha. | „ | 6th Ekadasi |
| | | „ | 8th pradosha |
| „ | 10th Ananta-chaturdasi ; | „ | 10th Full Moon |
| „ | 11th Appayya Jayanti ; Full Moon | „ | 20th Ekadasi |
| „ | 21st Ekadasi | „ | 22nd Pradosha |
| „ | 22nd Pradosha | „ | 23rd to 25th Deepavali |
| „ | 25th Mahalaya Ammavasya ; New Moon | „ | 24th New Moon |
| | | „ | 25th Ananda Kutir Ganga Pooja. |
| „ | 26th to October 5th Navratri —— Durga Puja. | „ | 31st Skanda Shashti. |
| „ | 27th Ananda Kutir Ganga Puja. | | |

# ZOROASTRIAN WISDOM

Changeless art Thou, Ahura Mazda, the same now and for ever! Transcendent Being art Thou, unmoved amidst moving things, unaffected in the midst of manifold changes.

Supreme is the Lord, the never-changing, immutable, while everything everywhere waxes to wane, grows to decay, takes birth but to die.

Thou art Light, Ahura Mazda! Where Thou art there is Light. Void of Thee is darkness. Unseen by all Thou seest all. Nothing is hid from Thee!

The Great One is not merely a remote spectator of the world He has created. He is immanent and man can enter into close relation with Him.

He is all-pervading. There is no conceivable place where He is not. Closer than the eyes, ears, nose and mouth are to the face, closer than this is He.

HE is but the one same GOD, but men give Him many names.

Do not become presumptuous through great connections, family and race. For in the end you can depend on your own deeds alone.

The Unseen, deceiving Astivihad (Death) comes to everyone. He accepts neither compliment nor bribe. He respects no persons and strikes down ruthlessly all men.

Form no covetous desire, for the demon of greediness will grip thee and blind you to the beauty and purity of the world and make the Spirit unperceived.

The flesh in its numberless forms and colours divides and keeps apart and aloof man from man. But the spirit is one and the same in all.

Be diligent and moderate and eat of thine own regular industry. Offer a share of thine things to the needy and the good.

The first perfection is good thoughts. The second good words and the third good deeds. To live in falsehood is worse than death.

The three greatest concerns of men are to love an enemy and make him a friend, to make him who is unrighteous righteous and to make the ignorant learned.

Hold your heart, your mind, your hands, and your feet ever in readiness to the well doing of the lawful deeds.

Let all men practise these fivefold good works. Practise Liberality, Truthfulness, thankfulness, contentment, wanting to produce the welfare of others and becoming the friend of all.

That nature alone is good which will never do unto another whatever is not good unto its own self. Do not do unto others that which is not good to thyself.

Poverty which is through honesty is better than opulence which is acquired from others.

The greatest thing, the greatest good for man on this life is Purity. He attains the celestial abode who has procured this Purity by cleansing through good thoughts, words and deeds.

Righteousness is the best acquisition of man, the world's highest riches. All the world is but dust but righteousness ends not for it is deathless.

The essence of Religion is Truth, the essence of Law is Virtue.

Be not enamoured of respect and reverance, shun them. They hinder Spiritual Life.

Health is real wealth. Wisdom is the real gold and diamond. Contentment constitutes real richness. Faith, virtue, piety and honesty are the greatest treasures of man.

To commit no sin is better than repentence, retribution and renunciation of sin.

He has gained nothing who has not gained the soul. Wisdom which is not accompanied by goodness is no wisdom.

Do not be too much busying thyself with affairs of the world, for over-concern about the world becomes destructive to the spirit.

Time is Life, and time ill-spent is Life wasted away. It is more precious than the most valuable thing in the world. Time can neither be bought not borrowed. Trifle not away Time, make the utmost use of it.

Truth knows no racial or geographical boundary. Truth is the same for all. Truth always triumphs and conquers falsehood. Truth blinds falsehood even as the dazzling sun blinds the owl.

# ACTIONS OF MAN

*(Swami Sivananda)*

Human and sub-human life too is a process of seeking and self-expression. It is a seeking after freedom from bonds, from wants, pain. It is a quest after harmony, repose, peace. It is thirst and search for happiness. By this very search and seeking man expresses his inmost nature. The true Self of man is Atman, pure Spirit. Atman is self-sufficient, full. It is Pari-poorna. Therefore the human being gives expression to this essential quality of his being when he strives to be above all want. Again Supreme Peace is the inherent nature of Self. 'Ayam Atma Shanto' is the declaration of the intuitive seers. Man's endeavour to eliminate worry and restlessness is an attempt to express this aspect of his Self. Likewise the Self being the very embodiment of Bliss the quest for happiness too is self-expression only. 'Anandam Brahmeti vijaaneeyaat'.

Without such self-expression the nature of a thing cannot be understood. Expression thus gives the clue to the inner nature of things. For example the quality and nature of a plant we find out through its expression in the form of flowers and fruits. In the human this innate urge, this 'Ichcha' or desire to self-expression becomes manifested as 'kriya' or activity. This is what constitutes the nature of human conduct. Conduct is voluntary, purposeful activity. Conduct therefore is in the nature of self-expression, a self-expression manifest as active quest of happiness and freedom from want. It connotes a desire for the achievement of a certain end, the fulfilment of a purpose The nature of Conduct is seen to be voluntariness and purposiveness.

It has been stated how this purposive and voluntary activity has at its back the spontaneous desire for self-expression. This desire emotion is the basis of conduct in the fundamental sense of the term What is at the root of this desire? A sense of incompleteness, of want of a feeling of imperfection and dissatisfaction, which the individual seeks to fulfill through activity. This the jiva feels on account of the severe limitations that yoke him to this finite physical existence and his own forgetfulness of his essentially perfect nature. Thus this Ajnan also forms the basis of conduct. When this Ajnan is destroyed through Yoga all activity ceases as in the case of the Aaptakama sage. Therefore Ajnan and the resultant feeling of imperfection and want form the basis of conduct subjective to the individual. Besides the external factors having a bearing upon conduct are natural phenomena and environment. But here the activity is more in the nature of reaction than voluntary self-initiated conduct in its primary sense. Through exercise of will man may refuse to react these factors. Conduct is 'desire-initiated' and 'will-driven'. Therefore 'desire' and 'will' form the basis of conduct.

The actions of man are subject to judgment and to reward or punishment according as they are right or wrong.

Moral judgment is the mental act of discerning and pronouncing particular actions to be right or wrong, good or bad. It compares the action with the moral standard, and thus judges whether the voluntary action is in conformity with it or not. The moral standard is kept before the mind and applied to the cases under consideration. It is a judgment upon an action with reference to the moral ideal. It is a judgment upon conduct, the judgment that such and such conduct is right or wrong.

There is a subject who judges. There is an object that is judged. There is a standard according to which the action is judged. There is the moral faculty of judging (Conscience). Moral judgment is passed only upon conduct. It is not passed upon all sorts of actions. Voluntary actions and habitual actions are objects of moral judgment. Non-voluntary actions are excluded. The motive is the idea of the end chosen by the person. It is a part of intention. Intention is wider than motive. Intention includes the ideas of the chosen end and ideas of the chosen means, agreeable or disagreeable ; pleasant or unpleasant and also the foreseen consequences of the action.

Sometimes the motive is quite good, but the consequences turn out to be bad For example, a dexterous surgeon performs an operation with intense care in order to cure a patient, but the patient dies despite his best efforts. The motive is good in this instance, but the consequence is bad. The action of the surgeon cannot be considered as bad, because his motive is good.

Sometimes the motive is bad but the consequence turns out to be good. An angry man threw a rupee at the head of a beggar in order to cause injury, but the beggar picked the coin and got his food. Here the action is wrong, though the consequence is good, because the motive is bad.

Sometimes the end chosen is good, but the means employed for the attainment of the end are bad. A man steals some money and feeds the poor. Here his motive is good, but the means adopted are immoral. Therefore the action is wrong. We cannot regard his conduct as right. An action is right if both the motive or the end and the means are good. An action is wrong if either of them is bad.

We pass moral judgment on the character of a man when we want to determine his moral worth or moral excellence. We do not determine the moral quality of an action of a man by considering the character of the man, for a man of good character has not always a good intention and a man of bad character may not have necessarily a bad intention always. You are far from right if you maintain that character is the object of moral judgment, though in actual life it frequently weighs as an influencing factor in such judgment. The moral quality of an action is always determined by the intention of the actor.

Moral judgment is extremely difficult. It demands a pure subtle, sharp intellect or very pure conscience. Even a slight tinge of selfishness or impurity will mar the moral faculty that passes the judgment. He who is leading a pure moral and divine life will be able to pass a correct, moral judgment. A jivanmukta or liberated sage only can pass a correct moral judgment.

Violation of the moral law constitutes a moral evil.

Vice is a stain of character. It is a flaw of character. It is a blemish or fault. It issues as sins and crimes. Vice issues in evil deeds which are called sins.

Sin is an evil deed. Sin is wilful violation of laws of morality and religion. It is transgression of the law of God. According to Vedanta there is no such thing as sin. According to Vedanta sin is only a mistake or error committed by a baby soul who is weak and ignorant.

Crime is an offence against society which is recognised by natural law and which is liable to punishment. All sins are not crimes. That sin which is punishable by the Government is called a crime. Theft is a crime. But ingratitude is a sin. It cannot be punished by the Government.

The rod of chastisement should be raised by the state in order to keep law and order.

He who does a crime lowers himself in the scale of moral perfection. The aim of punishment is to educate or reform the culprit himself.

Another view is that a criminal must be punished to defend the supremacy and authority of the moral law. The moral law is broken by the criminal. Justice demands that he should be punished. If the criminal is not punished the moral law loses its authority, majesty and dignity. Crime is a breach of the moral order of the society.

Punishment should be inflicted according to the character of the offence under particular circumstances. The extenuating circumstances which lessen the force of punishment are the age of the criminal, his intention, and provoking circumstances.

The capital punishment of hanging appears to be a relic of the barbarious age. This should be stopped. There is no scope for improvement and reformation of the culprit.

Sin is expiated by self-punishment such as fasting, Krischchara and Chandrayana vratas, Japa, meditation, and repentance with a contrite heart.

May this world become once more the reign of Lord Rama, or 'Rama Rajya', where there can be neither crime nor punishment and all will be virtuous.

# DIVINE LIFE

*Swami Sivananda*

226. The supra-cosmic consciousness is the highest state. It is known as Nirvikalpa samadhi. Here the meditator is one with the Nirguna Brahman or pure sat chit Ananda para Brahman. The cosmic consciousness is lower than the supra Cosmic. It is called Savikalpa samadhi. Here the meditator is one with the Saguna Brahman or Ishwar.

227. The central teaching of Gita and Yogavasishta is to live in the world discharging one's own duties and to remain unattached like the lotus leaf on water. He is a real hero who living in the midst of all temptation and uncongenial surroundings tries to fix his mind on the lotus feet of the Lord. Never cease to strive. Give the mind to God and the hands to work. Even while doing work keep your mind on the Immortal Essence. Give. Conquer the hearts of men through pure love. Exert. Shake off lethargy and faintheartedness. Draw power, courage and strength from within.

228. Luck is not mere chance. Fate or luck is the sum total of one's Purushartha of the last birth. It is the fruit of one's own previous actions. Hence the Shastras speak of good works and their influence on mankind.

229. More things are wrought by prayer than what the world can dream of. Take refuge in prayer. Prayer purifies, elevates, redeems and transmutes. Be regular in your prayer. Pray in the morning, in noon, evening and at night.

230. Be patient if there is delay in the descent of the Divine Light. Be not troubled. Be not anxious on this score The whole nature has to be changed. Purification of heart, control of the Indriyas, eradication of vasanas, practise of Yama and Niyama are of paramount importance. If this is done Samadhi will come by itself.

231. You will have to attain purity of the heart first. When this is done half the sadhana is over. Anger must be controlled Even irritability must be nipped. The eight breaks in Brahmacharya should be avoided. The Bhavana or feeling that all forms are the manifestations of the Lord should be kept up during work also. Regularity in meditation is highly essential.

232. Yoga is the Divine Science of sciences. To make it understandable in terms of electricity and radio is only ignorance and foolishness People think that they are dealing with the subject scientifically if they use some scientific terms in their books on religion. Religion is beyond electricity. It has nothing to do with electricity or radio.

233 According to Vishistadwaita philosophy Bhakti is the sole means of attaining Mukti or salvation, Karma and Jnana are auxiliaries. They are sahakaries. According to Vedanta, Gyana is the means to Moksha.

234. Some philosophers hold that Sattwa, Rajas and Tamas themselves constitute Prakriti. Others hold that Sattwa, Rajas and Tamas are the attributes of Prakriti.

235. According to Visishtadwaita there are three kinds of Jivas viz., Nitya Muktas, Mukta Jivas and Badda Jivas. Pradyumna, Aniruddha, Sankarshana belong to the first type. The liberated Jivas who are freed from birth and death are Mukta Jivas. Those who are immersed in worldliness are Baddha Jivas or those who are bound to the wheel of births and deaths.

236. According to Visishtadwaita the liberated Jivas do not attain Aikya or oneness with Lord Narayana. They keep their individuality in Vaikunta and enjoy the Aiswarya of Lord Narayana except the power of creation.

237. The essence of Rasa of the pomegranate fruit represents Lord Narayana. The seeds in the fruit corresponds to the Jivas The layer that intervence between the seeds is Avarana or veil

238. In Vaikunta the Mukta Jivas are endowed with Divya body, Divya Indriyas and Divya mind (Aprakritic).

239 Chit and Achit constitute the body of Lord Narayna. Chit is Jiva Achit is matter Chit and Achit are of two kinds viz, gross and subtle. Whatever you see with the physical eyes is gross (sthula). Paramanus are subtle (sukshma).

240 Lord Narayana is Para Pradyumna, Aniruddha, Sankarsana, Vasudeva are Vyuha. The ten incarnations are Vibhava. Murtis are Archa Avataras.

241. Jiva is Adhara for Jnana. There is Sankocha. contraction) and Vikasa (expansion) for Jnana.

242. Virtue abides where there is truthfulness, vice abides where there is greed and Lord abides where there is devotion.

243. If you dig a well in Rajputana you will get water from 200 ft. If you dig a well in ordinary ground you will get water from 20 to 30 ft. If you dig a well by the side of the Ganges you will get water from 5 to 10 ft. The Antahkarana of a man who is endowed with Tamoguna corresponds to the soil of Rajaputana, that of a man of Rajas to the soil of ordinary earth, that of the Sattvic man to the soil near the bank of the Ganges.

*(To be continued)*

# DIVINE LIFE FOR CHILDREN

### Sat-sang

Sat-sang is association or keeping company with sages, yogis, sannyasins or Mahatmas or devotees and hearing their spiritual instructions. Sat sang is a safe boat that carries you to the other shore of fearlessness and immortality.

Sat-sang removes the darkness of ignorance and fills your mind with vairagya or non-attachment or dispassion for worldly enjoyments. Sat-sang is the sun that dispells the cloud of ignorance. It forces you to lead the life-divine and have strong conviction in the existence of God.

Study of holy scriptures is negative sat-sang. When you go to see Mahatmas go with fruits in hand, wet with Bhakti. Do not argue with them. Sit silent and hear their upadeshas and practise them.

### Hindu Scriptures.

Hindu scriptures are of six kinds, *viz.*, (1) Srutis, (2) Smritis (3) Itihasas, (4) Puranas, (5) Agamas, and (6) Darshanas.

The Srutis include the four Upa-Vedas, the six Angas, and the four Vedas containing the Samhitas, Brahmanas, Aranyakas and Upanishads.

The Smritis are many, like Manu Smriti, Yajnavalkya Smriti, Parashara Smriti. The Itihasas are Ramayana. Yogavasishta, Mahabharata, Harivamsha, The Puranas are eighteen in number. There are many minor puranas also. The Bhagvata is the most important of all.

The Agamas are manuals of worship. The Pancharatra is the most famous Agama. The Tantras are included in the Agamas.

There are six Darshanas, the Nyaya, Vaisheshika, Sankhya, Yoga, Mimamsa and Vedanta. The vedanta of Badarayana is the most important of all philosophies.

These embody the entire Hindu religion.

### Ambarisha.

There was a king of the solar line. His name was Ambarisha. He was a great devotee of Lord Vasudeva. He observed Ekadasi Vrata. Once, after this Ekadasi Vrata (Ekadasi is the eleventh day after New moon or Full moon) he worshipped the Lord on Dwadasi, the twelfth day and gave a good feast to brahmins. He was about to take his food.

Just then sage Durvasa came. The king welcomed him. The sage asked him to wait and went for a bath in the river. The king waited and waited. The sage did not come for long. The Dwadasi was passing away. The king should take now something to keep up his Vrata. But he could not take food before the sage's arrival. So he took a little water.

Durvasa returned after bath. He was very angry because the king drank water before him. He created a demon to kill Ambarisha. But what can a demon do with a devotee? The Lord sent his disc to protect Ambarisha. The disc killed the demon. It went to kill Durvasa also. The sage ran in fear. He fell at Lord Vasudeva's feet. The Lord said "O Durvasa! My devotee is more powerful. I cannot do anything. Go to Ambarisha, Ask his pardon. Then Ambarisha prayed to the Lord to withdraw the disc. The sage was saved by Ambarisha

My dear children! Do not be proud of your powers, or wealth, Durvasa was a great sage. Yet he was proud. So he met with disgrace.

### The Biggest.

The Mississippi is the longest river in the world. Mount Everest is the highest mountain. Sahara is widest desert. Victoria is the greatest water-falls. Niagara is the most developed electricity-generating centre. The Pacific is the biggest ocean.

The Mahabharata is the biggest Epic. The Veda is the oldest scripture. The elephant is the largest animal. Verkhoyanak is the coldest place. Kohinoor is the largest diamond. Asia is the biggest continent.

Knowledge is the most precious wealth. Love is the best unifier. Sense-control is the greatest strength. Fasting is the best medicine. Brahmacharya is the greatest tapas. Japa is the greatest sadhana. Rama is the greatest king. Vasishtha is the greatest Rishi. Krishna is the greatest Yogi and Jnani. God is the greatest Being.

*Philosophy in humour : Serial No. : 1.*

# CHANDRABHAGA AND MONKEY

*(Swami Sivananda).*

**To a reflective mind all things in this world convey some lesson, something worth noting and remembering. Even common place objects and occurences bring to light some aspect of truth which is grasped by one who keeps on the look out. There are said to be sermons in stones and books and in babbling brooks. Sri Sivanandji in his naive and inimitable manner brings out the philosophy from every day things and doings ? With simple humourous toudies here and there. These topics written somewhat in the lighter view make pleasant, interesting and instructive reading. They bring home very effectively valuable lessons which bring coupled up with some interesting object or incident are not forgotton easily. —Editor.**

My silent adorations and prostrations to the Creator of the Chandrabhaga and Monkey !

Chandrabhaga is a very sacred river in Maharastra. The famous Pandarpur, the sweet abode of Lord Vithala is situated on the bank of this holy river. There is also another turbulent river named Chandrabhaga in Rikhikesh. I will speak a few words about the mischievous nature of this boisterous Chandrabhaga. There is a raisondetre (cause for existence) for all the objects of the world; created by the Lord. Tree exists to give shade to the travellers and yield fruits to the people. Cow exists to give milk to the people. But there appears to be no raisondetre (cause for the existence) of Chandrabhaga and monkey.

Does the monkey do any good to the people ? It does always harm. It bites people, takes away things from the house and does all sorts of mischief which can hardly be imagined. It takes away the shoes, tears the clothes etc. It snatches away eatables from your hands when you are in the train in Ayodhya, when you take your food in the dining hall of Ananda Kutir even if people stand by with staves and sticks. No part of it is useful after its death.

Now about Chandrabhaga. The course of this mischievous and boisterous river has been turned for the last four years. It runs more towards the Muni-ki-reti side. This is a very broad river. It is like an ocean. It causes a terrible roar after a heavy rain. Like the monkey it does no good to the people. It is absolutely dry during summer and winter, but appears in a very violent and formidable form like the foaming Kali of the Himalayas which you will see during your trip to Kailas.

This year (1946) some have conveyed themselves to the other world while crossing it. It is not very deep but the current is very forcible. There are big stones. It makes you roll and do sumersault and Inkhan and takes you to Ganga Sagar and gives you Jala Samadhi instantaneously. Crossing the Bhaga becomes crossing to the Beyond.

It has swept away this year some big buildings and many thatched kutirs of Sadhus. It may join after some years with its old parent current and devastate the whole jadi and a portion of Rikhikesh. It seems to be a great reformer bent upon sweeping everything old away.

Sometimes pilgrims and inhabitants of Muni-ki-reti cross it on the elephant's back. But sometimes the elephant also misses its footsteps and there is still more danger.

Postal communication is stopped. Ananda Kutir people cannot get the bundles of the 'DIVINE LIFE' Magazine. They are now lying in the Viswanath Bhagh. There is Postal strike to boot. Without realizing these difficulties, the subscribers are sending daily complaints. There is difficulty in getting paper. Divine life issues though ready for despatch, lie waiting for Chandrabhaga to subside. Please wait patiently. Please develop an understanding heart. If there is some delay in the despatch of the magazine, know there is some reason and cause for the unusual delay. Here it is the mischief of Chandrabhaga Do not agitate yourself and the office by posting frequent complaints. Let Bhaga subside. You will get both the issues in one despatch.

There is the raisondetre for the existence of the monkey. It keeps you alert and vigilant. It helps you to develop these valuable qualities. It reminds you of the noble and exalted personage, Lord Hanuman. It reminds you of the great works done by the band of monkeys in constructing the bridge of Rameshwar. It puts you in mind of the army of monkeys who served Lord Rama and the Ramayana in which their works are glorified. Devotees of Lord Hanuman should feed them with gram etc. at least on Saturdays, the day set apart for the worship of Lord Hanuman. Many devotees are already doing this without any break. This is done regularly in Ananda

Kutir. Pilgrims also distribute gram for the monkeys. Lord Hanuman is pleased if you feed them. The monkey reminds you that behind the name and form, there is the Sat-chit-ananda essence and that you should realise this essence by giving up the names and forms.

There is a raisondetre for the existence of this boisterous Chandrabhaga also. It bespeaks of the glory and omnipotence of the Lord, its Creator. Many coolies get some money by helping the pilgrims to cross the river. They are supported by this during the rainy season. Some sadhus who are shut out from getting their alms from Kalikambliwala Kshettar come for biksha to Ananda Kutir and thus purify the Anna Kshettra and the abode or the Ashram.

This is a world of difficulties, contradictions, catastrophies and calamities. You are surrounded by all sorts of perils, diseases, and dangers. If the flood disaster ends, cholera epidemic will start. The first great war ended and the second great war started. The second war ended and still there is no peace. Famine is raging everywhere. The number of atomic bombs is increasing on both sides. Scientists are sleepless. Uranium atoms are ceaselessly bombarded. Each party wishes to possess more atomic bombs. Atomic bomb is their goal, ideal, centre and God. There is no end for human troubles on this earth plane.

O Man! Try to get rid of this body and birth. Strive ceaselessly to attain this end. Become bodiless and birthless. Attain this through Yoga, enquiry, meditation, devotion and selfless service and enjoy immortality and eternal bliss for ever. Cross this boisterous Chandrabhaga, the formidable non-fordable river of samsara (worldly existence) by controlling this monkey mind and become absolutely fearless, happy, free, perfect and independent.

He who dwells in this Chandrabhaga and monkey, who is within this Chandrabhaga and Monkey. Whose body is this Chandrabhaga and Monkey, Whom this Chandrabhaga and Monkey do not know, Who rules this Chandrabhaga and Monkey from within, is Thy Self, Inner Ruler, Immortal. Glory to this Inner Ruler?

Know Him, realise Him and be free?

# IN QUEST OF TRUTH

*Query*: I have been reading articles on Self-surrender in different books. I have also heard people discoursing on this subject. The opinions, I find, are not unanimous I am therefore referring the matter to you for full exposition of the subject with illustrations, so that I may understand the matter fully. One school of thought, about self-surrender is, that man is not required to do anything of his own free will. He will receive inspiration from the Lord about what he should do or not do, whether good or bad, because when he has surrendered his body, mind and senses to the Lord, what is left to him to do anything of his own free will. There is no more free will now. He is thus helpless and must depend upon the Lord for all his movements. In this idea one doubt occurs to me, viz., that when a man is helpless how can he do any Purushartha (efforts for his well being). This question of Purshartha efforts, which is so strongly spoken in Vedant, falls to the ground. Is this the reply of this school of thought is that everything is pre-ordained, whatever is to fall to the lot of man, in present and future, has already been pre-ordained. It is not in the hands of man to change it for good or bad. In short it is not in the power of man to evolve quickly or slowly. He will do only so much in this direction as he is destined to do.

The other school of thought is that when a man makes total self-surrender to Lord he will only do good actions, not bad, because God never inspires a man to do bad actions. He does bad actions through bad association, worldly attachment and egoism. Now I request you will kindly let me know what should be the movement of man in this life, so that he may be said to have made total self-surrender and unreserved Atma Nivedan to the Lord. This should kindly be clearly illustrated to me so that I may try to follow it in full if I find that something is still wanting in me.

What I understand from self-surrender, is in a nut-shell, doing everything without egoism, attachment and expectation of fruits. But then, is this within the power of man, or on the grace of the Lord only. In the latter case the man is helpless.

One thing more, I was reading in a book on Vedant that it is sinful for a man to call himself humble servant of God, helpless and full of sins and thus lower himself from what he actually is because he is no other than Brahma. But in no books on Bhakti, these are the qualifications of a Bhakta. One answer to this can be that the paths of Bhakti and Vedanta are different. The paths may be different but the idea should not be different, which is the case in this. I am therefore at a loss to understand why anything which is bad and sinful in Vedant can be termed as qualification in Bhakti.

*Answer*: If you simply say without real inner feeling "I am thine, O Lord"; this will not constitute real integral self-surrender. It should come from the core of your heart. You must be prepared for a radical change. You should not stick to your old habits ways and motives. You should not expect that everything should happen in the way you want. You should live to carry out the Divine purpose. You should not think of using the divine grace or the divine force for your own purpose. The vulgar ego will assert in various ways and refuse to give up its old habits and ways. It will try to get everything from the Divine. It will totally decline to give itself to the Divine. That is the reason why aspirants do not make any substantial progress in the spirtual path even after doing Sadhana for several years.

There is no loss in self-surrender. You get from the Lord everything. You enjoy all divine Aiswarya of the Lord. The whole wealth of God belongs to you. Siddhis and Riddhis roll under your feet. You become one with the Lord. You are freed from all wants, desires and cravings. The real thirsty aspirant who is spiritually hungry and who years for the vision of God turns towards the Divine and is quite willing eager and happy to consecrate his body, life, mind and soul at the feet of the Lord

The vulgar, still, obstinate ego is harder than reinforced concrete, steel or diamond. It is very difficult to melt it. Constant vigilance and ceaseless effort is necessary to slay this dire enemy of peace or wisdom. It keeps subtle desires for its own silent gratification. Introspect and find out the subtle desires that lurk in the corners of your heart through the search-light of concentration and discrimination and kill them ruthelessly through regular, silent meditation.

*Characteristics of a Bhakta.* A devotee has equal vision for all. He has no enmity for anyone. He has exemplary character. He has no attachment for body place or anything. He has got no idea of 'mine-ness'. He has a balanced state of mind in pain and pleasure, heat and cold, praise and censure. He regards money as equal to stone. He has no special attraction for it. He has neither anger nor lust. He regards all ladies as incarnations of Mother Radha or Laksmi or Gouri. The name of Hari is always on his lips. He has always inner life or Antarmukha Vritti. He is full of joy and Santi.

These blessed Bhaktas sometimes weep in loving memory of God, sometimes they laugh, sometimes rejoice, talk mysteriously things that are transcendental, sometimes they dance in divine ecstasy that is simply indescribable, sometimes they sing His praises and glory, sometimes they imitate the actions of God and sometimes they sit quiet and enjoy the highest bliss of Self.

Bhakti is not divorced from Gyana. On the contrary Gyana intensifies Bhakti. He who has knowledge of Vedanta is well established in Bhakti. The devotion of a man proficient in Vedantic literature is well-ground. Bhakti and Gyana are like the two wings of a bird to help one to ascend unto Brahman.

# MODERATION

(*Swami Sivananda*).

Moderation is an important virtue which is to be cultivated by a student of ethics or an aspirant. Moderation is freedom from excess in anything. Moderation is calmness of mind. Moderation is equanimity. Moderation is skill in Yoga. Without moderation no success is possible in Yoga, and material pursuits also. All the luminaries of the world of the past had observed moderation.

You should be moderate in eating, drinking, sleeping, reading, laughing, copulation, talking, exercise etc. Lord Krishna says, 'Verily Yoga is not for him who eats too much, nor who abstains to excess, nor who is too much addicted to

sleep, nor ever to wakefulness Yoga kills all pains in him who is regulated in eating and amusement, regulated in performing actions regulated in sleeping and waking." Chap. VI 16, 17 If you eat too much you will get too much sleep Various diseases of stomach, intestines and liver will develop. All the internal organs will be overtaxed. Too much sleep will make you dull and tamasic Too much copulation will drain your energy and cause weakness, low vitality and various diseases. Too much talking will disturb peace of mind.

Lord Budha plunged into extreme austerity in the beginning of his spiritual practices He gave up food entirely. He did rigorous tapas. He suffered very much. His body became emaciated. He did not make much spiritual progress Then he adhered to the golden medium He began to take food in moderation. He regulated his spirtual practices. Only then he attained illumination He always taught disciples to stick to the middle path only. He learnt lessons from experience.

It becomes difficult for some to control the tongue If the dishes are palatable they go beyond the limits of moderation. They overload the stomach. College students who have plenty of money with them go to the sweetmeat shops and eat sweetmeats for Rs. 5 at a time. They cannot get up till the the stomach is completely filled up. Complete filling of stomach is unhygienic and unscientific. Half the stomach only should be filled with food, quarter with water. One quarter of the stomach must be free for expansion of gas. This is Mithahara or moderation in diet. You can check overloading of stomach through complete fasting on Ekadesi days milk and fruit diet occasionally.

Always get up when there is still inclination to eat Giving up salt for two or three days in a week will help you to reduce the quantity of your food. Reduction of food will not kill you It will keep you quite healthy. It will help you to attain longevity

Some students begin to study hard forcing away sleep with strong tea, burning midnight oil just before appearing for the final examination. They lead a happy go-lucky life for ten months This is very bad That is the reason why they fall sick on account of undue strain during the period of examination. Study must be well regulated. You must prepare your lessons thoroughly every day.

Some aspirants give up their food and try to live on nim leaves for 40 days This is foolish tapas. They fall sick become weak, and are not able to do any sadhana. Lord Krishna condems this "the men who perform severe austerities unenjoined by the scripture, wedded to vanity and egoism, impelled by the force of their desires and passions, unintelligent, tormenting the aggregate elements forming the body and Me who is seated in the inner body, know these to be demoniacal in their resolves". Do not spoil your health in the name of tapascharya. Do not go to extreme in anything.

Sadhana also must be well-regulated. The period of meditation must be gradually increased. The period of Sirshasan must be gradually increased. The reduction of sleep must be gradual. When sadhana is done by fits and starts there will be no spiritual progress.

Some people make friendship quickly with others love them intensely for some time and break it quickly on account of some trivial causes. They are extreme in their manifestations of emotions. They love either intensely or hate intensely. The emotions also must be well-controlled. Do not move too much with anybody. Be moderated in this direction also. You can keep lasting friendship with every body.

Be moderate in your making expenditure. Regulate your expenses. Some are imprudent They thoughtlessly spend in one month too much and borrow in the next month.

Be moderate in thinking. Kill all irrelevant, non-sensical, loose thoughts. Do not think too much. Entertain sublime, divine thoughts.

Be moderate in work. Do not overwork. Overwork is cause for many diseases. If you overwork you cannot meditate.

He who is perfectly moderate in everything is a real Yogi. He enjoys happiness here and in the next world also. He moves about happily and is always cheerful. He keeps up perfect health and a higher standard of vigour, vim and vitality. He attains longevity and fame. He attains spiritual and material success.

Therefore stick to the golden or happy medium. Follow always the middle path. Give up extremes in everything and be happy for ever.

May moderation be your motto and ideal !

# NEWS AND NOTES

**Ashram Notes.**—The whole of last month, July, has been a month of severe trials and tight corners for our ashram. Heavy downpour of rains on the hills had so swelled the local Chandrabagha stream that, in addition to washing away numerous kutirs of the Sadhus of the place, it has cut off all communications between Rikhikesh township and the ashram locality. We have been isolated for a time and then came the postal strike completely, stopping all communications, correspondence, League transactions etc. It has given us a very anxious time as it had suddenly put a stoppage to incoming letters, remittances and offerings in kind as well, and thus faced us with many difficult situations. The difficulty was specially felt as it was the month that was to have brought us the necessary contributions and kind help from devotees for the annual Founder's Day function on the 8th of next month. But despite these difficulties, somehow or other, none of the regular activities at headquarters were stopped, but were carried on due to the grace of The Almighty and the blessings of Sri Swamiji Maharaj.

We are glad the postal situation has cleared up and we are in a position to once again establish contact with our Branches members and subscribers. The June and July issues, though they have been very late in coming have been yet further delayed in their despatch due the strike. Despite apparent relaxations, the Paper Control Regulations are making things as difficult as ever. When permit is got, paper is not available and the dealers show a long waiting list of permits already granted and yet unsupplied due to shortage of paper. We have further been unable to issue the necessary instructions to the Press in this connection due to the sudden closing down of communications. We shall, however, try to make the news as up-to-date as possible in this issue, though no reports of the Branch activities could reach us. We request indulgence of the kind readers in overlooking these delays and irregularities.

This year the sacred Guru Poornima Day celebrated on 14th July was a very inspiring and joyous function. Though attended by only a few immediate disciples and local devotees of Sri Swamiji and Sri Pannalalji from Amritsar, the Guru Poornima was a thorough success right from the very start. After a calm, blisstul period of silent meditation, of jap and prayer in the twilight hours of the early morning, there were a few instructive discourses on the importance, the significance and the glory of the Guru Poornima day. It was followed by a very grand and inspiring pooja of all the Brahma Vidya Gurus Sri Vyasa, Sankara, Dattatreya etc, performed very elaborately, concluding with the devout worship with Archan, Uprachara and Arati to the beautifully decorated full size picture of Sri Guru Maharaj. The elaborate worship went long past mid-day, when all partook of the sacred prasad during the mid-day dinner. During the afternoon gathering, there was study of Brahma Sutras with Sri Swamiji's commentary, Guru Gita, talks on Guru Bhakti, surrender, sadhana and self-realisation. The programme concluded during night satsangh when various Guru kirtans were sung, ending with prayer, arthi and distribution of prasad.

The usual Satyanarayan Katha and pooja on Full Moon day was performed the previous evening, as the Poornimasi Thithi commenced on that day, from sunset.

A pleasant function that took place last month was the opening ceremony of the new verandah in front of the Society's office premises. It was on a sacred Pradosh day and after the usual kirtan at Sri Viswanath mandir up the hill the gathering of devotees assembled at the new verandah. Sri Swamiji himself conducted the inaugural kirtan, prayers and Santi Pat, and declared it open naming it 'THE GYANA GANGA HALL'.

**Visitors and Sadhaks.**—We have the honour of having in our midst Sri Swami Swayam Jyotiji Maharaj, a long standing friend of Sri Swamji and his companion during the Kailas Manasarowar Yatra. He is conducting regular classes in Vedanta and delivering very interesting and instructive discourses on Panchadasi, on Sadhana, Upasana etc., during daily evening sat-sang. Among visitors at the headquarters we had the pleasure of entertaining Sri Mohanlal Saxenaji M. L. A. (Central) who with his family members spent a pleasant day at the ashram and had sat-sang of Sri Swamiji Mahraj. They all attended the Kirtan at night and were accomodated for the night at the Vanaprastha Hermitage close to the Sri Vishwanath Mandir. Sri Saxenaji went over the premises of the head-quarters and was very much impressed by the improvements and developments made during the recent months. He also expressed his keen appreciation of the activities of the society.

**Flood Relief Party.**—A volunteer party of five Divine Life Workers have been despatched by Sri Swamiji from the head-quarters to join and co-operate with the relief units working in the Chittagong area which has been devastated by recent floods. The party consisting of Sri Saswatanandaji, brahmacharis Sukhen Roy, Atmaram, Ramlingam and Rameshchander travelled first to Calcutta where they contacted the local D. L. S. Branch and Sri Kashiram Gupta of General Printing Works and have now proceeded to Chittagong.

We are very glad to have received a number of copies of the the Sixtieth Birthday Message of Sri Swamiji Mahraj from Sri Ramakrishnaji, (Karachi) and others.

We acknowledge receipt of the following books: Pandit Rishi Ram (from the Vedic Voice, Durban) Thus Spake Vivekananda (R. K Math, Madras) 7 books from Sri Har Prasad Shastri (London) A Danish Dictonary and a book (from Louis Brinkfort—Europe) Plan or Perish (Nature Cure Publishing House, Pudukotta) 'The Great Plan' and another book (B. Subba Rao, Moodabidri) Gita Explained by Dhyaneshwar (Manu Subedar Bombay) One Book from M. R. Mahalinga Iyer and one from K. Nagarajan for the D. L. S. Library.

**Lecturing tour and Yogic propaganda.**—The Yogic propaganda work undertaken by Sri Swami Visheswarji, the yogic instructor, sent by Sri Swamiji Maharaj from the headquarters, is making very good progress, Sri Swami Vishweswarji is eminently suited to this task in view of his more than seven years practical experience in this line. He has mastered the technique of the various branches of

Hatha Yoga and acquired expert knowledge of the Mudras, Kriyas and pranayam too. Being thoroughly conversant with the theory, he is able to teach and instruct even the layman in a very effective manner. Just before starting his public work, he underwent a course of intense sadhana for more than six months at Badrinath in the Himalayas and for six months at the Society's headquarters at Rikhikesh.

From his very impressive demonstrations of the Yogic asans and Kriyas, his spirited lectures on the principles of Self-culture and divine living and his useful practical instructions, he is doing very valuable service in making every one take an earnest interest in Yoga and sadhana. A fully packed up and a very busy programme was carried out by him during his stay in the Punjab. At the request of the Management of the Khalsa College, Amritsar, he had his headquarters there and carried out regular course of training to all the students in Yoga asans, pranayam etc. The Principal as well as all members of the teaching staff evinced much interest and attended Swami Vishweswarji's classes regularly and have taken up to the practice of Yoga. The first lecture at Khalsa College was a great success attended by a huge audience of all the College students and staff, school students as well as some members of the general public. Sri Vishweswarji spoke for the great need of all-round culture and development, stressing the importance of the ancient Yogic system as the most excellent method suited to the country and followed up with a lengthy demonstration of all the important asans, Mudras, etc., which was highly appreciated. All the students have taken up to the science with much enthusiasm.

Other Colleges where he visited and spoke were the Mohammedan College, where he spoke on modern education, the Sikh National College (Lahore), where he gave a demonstration and lecture on "Real spiritual education". At the Hindu Sabha College he gave an inspiring discourse on "Religion and Yogic physical Culture", followed by a practical demonstration before a keenly interested audience of more than 700 students, the Principal and the Professors.

He also visited the Preetnagar Model Colony and spoke at the Artist Institution there on "The Glory of Womanhood" and the "Aim of Life".

Besides these lectures in the Colleges, the Swami visited more than twenty High Schools, at Amritsar giving demonstrations in each institution and addressing the students upon important subjects like 'Brahmacharya' 'character building', 'physical and mental culture' 'care of health', 'the necessity of combining study as well as sadhana' and 'the extreme importance of the period of student life' etc. Chief among the Schools visited were the Khalsa College School, Hindu Sabha High School (lecture on 'Sanatan Dharma"), Sanatan Dharm High School ("Brahmacharya, health, students' success"), Govt. Mohammedan High School, Sri Ram Ashrsm Girls' High School (lecture on 'Ideal womanhood and Yogic physical culture'), the D. B. Middle School, Khatribhag High School, the S. S S. S. High School Sri Guru Ramdas Khalsa High School ('Speak the Truth'), the S. M. S. D. High School and the public High School, at Chabhal at Amritsar.

He also addressed a number of public gatherings once at the Amritsar Rayon and Silk Mills and on another occasion on a Sunday at the Company garden, giving lectures and demonstrations at both the places. His very inspiring talks has firmed the interest and enthusiasm of numberless people and he has set on foot a vigorous drive in the case of spiritual culture. Being beseeched by innumerable visitors seeking aid and advice for their personal problems, Sri Swami Vishweswarji was also willingly giving individual instructions and guidance to all of them. He prescribed suitable asans, natural remedy, simple sadhanas for all such individual cases that approached him for their physical health, mental culture as well as spiritual progress.

**Book Reviewed.**—THUS SPAKE VIVEKANANDA. (The R. K. Math., Mylapore (Madras.) Price 0-8-0. The inspiring utterences of the fiery young patriot-Monk of the last century have become a living force in the breast of every true Indian. His words are treasured in the hearts of the rising generation as a veritable gospel of national and spiritual rejuvenation and resurrection of Bharathavarsha. This handy littl booklet of 56 pages present a choice selection of some of Swami Vivekananda's precious sayings on some of the most important subject of individual as well as national interest. It is beautifully get up, with an inspiring coloured pose of Swami Vivekananda upon the front cover. A handy pocket treasure worth possessing.

## UPANISHAD VIHAR

It is with great pleasure that we hear about the establishment of an ideal Spiritual Centre at Kalahasti in Chittor district (South India). The UPANISHAD VIHAR, whose consecration took place in all solemnity and ceremony, is a model institution set up under the inspiration and guidance of His Holiness Sri Swami Rajeshwaranandaji Mahraj who for the past more than three decades has been ministering to the spiritual needs of thousands in Tamilnad and Andhradesa. The UPANISHAD VIHAR marks the welcome developments and latest landmark in the Swamiji's Adhyatmic uplift that he has been carrying on through the Satchitananda Sangha (Madras) founded by him in 1919. Situated amidst surroundings on the bank of Suvarnamukhi river, Upanishad Vihar bids fair to becoming a source of spirituality and Divine guiding light for thousands eagerly look forward. Such institutions are the great need of the present times. We feel certain it has a future of great spiritual influence and immense good work before it.

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